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ronment and the heredity. Certainly the change of comparisons and of ideas is part of the improvement of environment, but it is not all. When large families are compelled by economic conditions and by defective police measures to herd in one-room dwellings, illegitimate births, prostitution and drunkenness are matters of course, even if there were a mission hall in every flat. This volume will help to hold the balance between the extreme notions which are simply fragments of one truth.

The author seeks to show to those who underestimate the social energy of religion and the power of individual choice that the "social mind" or "consciousness of kind" is emptied of its choicest contents when the divine element is denied and freedom of will is questioned. On the other hand he urges those who depend entirely on temperances pledges and individual acceptance of religious beliefs to revise their notions of the significance of heredity and environment. Thomas Chalmers, early in the century, sought to bring economists and theologians to exchange ideas, so that both might be more amply equipped for social service. Dr. Bradford now asks biologists and religious reformers and evangelists to enrich each other by spiritual commerce.

The book will not be acceptable to those who think of the divine life as nothing or unknowable; and it will give as great offense to those whose religious beliefs have petrified in verbal formulas. But it will prove helpful and inspiring to that large class of persons who are free to take and use all forces that make for human welfare, and also wish to be freed from traditional misconceptions which have become entangled with the essentials of the higher life. C. R. HENDERSON.

Moral Evolution. By GEORGE HARRIS, Professor in Andover Theological Seminary. Boston and New York: Houghton, Mifflin & Co., 1896. Pp. 446.

IT is not easy, after Aristotle, to add a new principle to ethical discussion, but it is always in order to translate the ancient oracles into current phrase and interpret them in relation to contemporary problems. The preface makes this claim: "The distinctiveness of the book, if it has any, is the recovery of self from the mistaken neglect into which it has fallen at the hands of many philosophers, to its proper value." The evolutionary conception of history is made the

basis of study, and, against Mr. Huxley, is applied to morality. Against Mr. Benjamin Kidd it is argued that morality belongs to a rational order of evolution.

Altruism is not the whole of morality, and yet its omission would be irrational as well as immoral. The institutions of society have value merely as means to ethical ends, the well-being of persons. Well-being includes as inseparable components, happiness and virtue. "The ideal of the good has two elements, one of which is primary, the other secondary. The primary element may be best characterized, although with more or less vagueness, as worth; the secondary element, also with some vagueness, as happiness." Neither element can be more exactly weighed or measured than the other.

Professor Harris deals with these ethical conceptions as developed in the growth of the race, and now given in consciousness. Evolution and morality have a common element, an ideal progressively realized. That which has been produced in fact must have been the final cause of the process. With the metaphysical and theological discussions we do not deal here. They reflect the tendency to regard the Divine Being as ethical, as a moral Father, rather than as an arbitrary Sovereign.

The brief excursions into economics are rather suggestive of present social tendencies than exhaustive of discussion. The statement (p. 332) that productive industry is divisive and not socializing needs qualification. The conflict of wage-earners with employers, and the division of tasks and competition between workmen or merchants is only one aspect of the relation. The sentence on page 176 will appear painfully inadequate to many students of the labor question: "The serious economic problem is the restriction of production rather than the restriction of population." This will not satisfy the Malthusians who regard the moral restriction of population as one of the conditions of progress. It will not satisfy that large class of observers who believe that while a million men lack the necessities and comforts of life and are willing to work for them it is not "over-production" but imperfect adjustment which is the "serious economic problem." The relative values of material goods and institutions as compared with ideals and morals is well stated (p. 339).

A student of sociology must derive advantage from such a work, chiefly in the formulation and criticism of the ends of action. On the other hand, ethical discussion should gain in distinctness and comprehensiveness by a careful use of the more accurate and complete analyses

made by sociologists. A paragraph from Chalmers expresses the difference between ethics and social science: "It is not by the mere categories of ethical science that such a question [of labor and its combinations] ought to be determined. Such a law as would suit the republic of Plato, or some similar Utopia, might be the whole fruit of one's studious excogitations at home. But it is only by a survey abroad, and over the domain of business and familiar life, that he learns to modify, when needful, the generalizations of abstract thought, by the demands of a felt and urgent expediency." (Works of T. Chalmers, Vol. XV., p. 349.)

C. R. HENDERSON.

Labor in its Relations to Law. By F. J. STIMSON. New York: Charles Scribner's Sons, 1895. Pp. 145.

THIS little book presents four lectures delivered at the Plymouth School of Ethics, July 1895. The author has in press a *Hand-book to the Labor Law of the United States* which will give a fuller treatment of the same subjects. One lecture is devoted to the "History of the Law of Labor," a second to the "Employment Contract," a third to "Strikes and Boycotts," and the fourth to a "Forecast of the Future."

The "true path of progress," the author believes, lies in the direction of association and collective bargaining.

The author's conclusion in respect to "government by injunction" is of special interest. "We all want order maintained throughout the country; and most of us, doubtless, commended Mr. Cleveland for his prompt and forcible action in the Chicago strike; but if such action had been expressly based upon the ground that the transportation of the mails was being interfered with, that riots and crimes were being committed which made, practically, a state of insurrection, so that the republican form of government in certain localities was being threatened, rather than upon the ground so much less impressive to the public mind that certain equity processes of Federal courts were not being executed; and then if all the offenders, whether arrested by troops or by deputy-marshals, had been brought before the Federal grand jury, indicted and tried by a jury in the ordinary way, I cannot but think that the lesson to the people would have been better given, and certain great dangers in the future avoided; for the government, and especially the judicial branch of the government, must not ever appear to take sides in this labor question."